

Comment

Properly humbled, the Jew now searches for some way to bolster his deflated ego. He harkens back to the old prejudice of special favor supposedly found in circumcision. Paul speaks of the true meaning of circumcision after this fashion: Circumcision is indeed of profit if you are a doer of the law, but if you are not, of what value is your circumcision? You had just as well be uncircumcised. And speaking of the matter of circumcision, that person who does not bear this rite, if he keeps the ordinance of the law, will he not be considered as if he were circumcised? And would not such a person judge and shame you who have the law and circumcision, yet are a transgressor? As shocking as it may sound, being a Jew is not a matter of outward form, nor circumcision a mere physical rite, for God recognizes a man as a Jew from the condition of his heart. Likewise with circumcision, it also is of the heart and not of the letter. The circumstances are thus constituted so God may do the praising (since the name "Jew" means "praise") and not man. 2:25-29.

Text

3:1-9a. What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want of faith make of none effect of the faithfulness of God? 4 God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,

And mightest prevail when thou comest into judgment. 5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 God forbid: for then how shall God judge the world? 7 But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? 8 and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just. 9 What then? are we better than they?

REALIZING ROMANS, 3:1-9a

97. Who is asking this question of vs. 1? i.e., for whom is Paul asking it?

98. Why imagine there would be an advantage and profit? cf. vs. 1.

99. The Jews had the oracles of God, but they did them no good.

How did such oracles relate to Christ?

52. How could the circumcised become uncircumcised and vice versa?

53. How could Paul say that circumcision was of the heart when it plainly was in the flesh?

100. Paul says, "much in *every way*." Can you find more than one way mentioned?
101. Show how the thought, "10,000,000 Jews can't be wrong," was used as an argument by the Jews against Jesus as the Messiah.
102. Meaning of the words, "faithfulness of God," as in vs. 3?
103. The truth of God is totally apart from man. In what way?
104. Why should anyone think God would not be justified in His words?
105. In what sense could God come into judgment?
106. Does the end ever justify the means? In vs. 5 Paul is suggesting that some feel this is true. Read this verse over very carefully and try to show how.
107. On what basis or by what standard will God judge the world?
108. Paul "turns the tables" on the Jewish objectors. Read verses 7 and 8 to see if you can discover in what manner this is done.
109. How could good possibly result from doing evil? Do not say that some feel that it could. Explain *why* they felt it.
110. Who are the "we" and the "they" of vs. 9?
111. There is a wonderful lesson on the dangers of "having a form of godliness and denying the power thereof." See if you can find it.

Paraphrase

3:1-9a. If our privileges will procure us no favor at the judgment, and if the want of these privileges will be no disadvantage to the Gentiles, What is the pre-eminence of the Jew above the Gentile? and what is the advantage of circumcision?

2 It is great in every respect; but chiefly, indeed, because the Jews were intrusted with the oracles of God; especially that concerning the blessing of the nations in Abraham's seed.

3 But what benefit have we received from the oracles of God, if the greatest part of us have not believed on him whom ye call the seed, and are to be cast off? Will not their unbelief destroy the faithfulness of God, who promised to be a God to Abraham's seed in their generations?

4 By no means: the faithfulness of God will not be destroyed by the rejection of the Jews. But let God be acknowledged true to his covenant, although every Jew be a liar, in affirming that Jesus is not the promised seed, and be rejected on that account: for as it is written, in all cases God will be justified in his threatenings, and will appear just as often as he punishes.

5 But if our unrighteousness, in rejecting and crucifying Jesus, establisheth the faithfulness of God in casting us off from being his people, what shall we infer? Is not God unrighteous, who likewise

destroyeth us as a nation for that sin? (I write this in the character of an unbelieving Jew.)

6 By no means: for, if no sin can be righteously punished which is attended with good consequences, how shall God judge the world? How shall he render to every man according to his works?

7 Your account is not satisfactory; for if the truth of God, in casting off and punishing our nation, hath been manifested to his great honor through our lie, in affirming that Jesus is not the promised seed, why am I, an individual, farther punished also as a sinner? My being involved in the rejection and destruction of the nation, is punishment sufficient.

8 And to carry your objection farther, why not add, as we are slanderously reported by you Jews to practise, and as many affirm the apostles order, Certainly let us do evil, that glory may accrue to God from our pardon? Of those persons who teach and practise such things, the condemnation is both certain and just.

9a Well, then, since the pre-eminence of the Jews above the Gentiles consists in their superior advantages, do we acknowledge that we excel the Gentiles in piety?

Summary

The Jews, in being such, possessed many peculiar advantages, among the most important of which was being entrusted with the revelations of God. Still, though thus highly favored, many of them were very unfaithful. But this will have no effect upon God's faithfulness. He will remain true, though all men should prove false. Moreover, even when the Jew's injustice had the effect to display the justice of God, still God must punish the injustice, and he does right in doing so. We must not do evil that good may come, and we will certainly be punished if we do.

Comment

The argument of Paul would suggest three objections to the Jewish mind. These objections and their answers are the subjects of the first nine verses of the third chapter. The objections are:

a. If the moral Gentile is better off than the immoral Jew (as you seem to point out in your words concerning circumcision, etc.) what becomes of the Jew's advantages? 3:1

Answer: He still has many advantages. First of all, he has been and is the depository for the oracles of God, the advantage being that within these oracles are the promises of the coming Messiah; thus the

54. What was the first of the three objections the Jews had to justification by faith?

55. What particular advantage did having the oracles of God give the Jew?

Jew was privileged to be the one who could recognize and welcome the Christ when He came. Besides this paramount advantage the oracles also gave him the will of God for his life, and he could thus conduct himself accordingly and receive the approval of God and the benefits of right living in his own person. 3:2

Paul, although saying there were many advantages, here only mentions one and does not take up a discussion of any others until chapter nine, verse four.

b. The second objection is suggested by the answer of the first. Since the Jews have the oracles of God, which contain God's will, will not their unbelief and consequent disobedience cancel His promises? 3:3

Answer: God forbid. If every Jew on earth were a liar it would not affect the truthfulness of Jehovah. It is even as the Psalmist has said: God is just in every word spoken and in every case brought to trial he is only proved true. So your faithfulness or lack of it cannot alter the character of God; it can only magnify his eternal righteousness. 3:4

c. Again we find the objection growing out of the answer to the foregoing. Here it is: If our unrighteousness only results in the magnifying of God's righteousness, is he not unrighteous to visit us with wrath? (Paul speaks in the first person in giving this objection, thus indicating that he is speaking as an unbelieving Jew.) 3:5

Answer: How then shall God judge the world? If, as you say, God now excuses evil and counts it as good because it serves the purpose of establishing his faithfulness, what will be the standard for judgement? Wrong is wrong and sin is sin under whatever conditions it is enacted and regardless of what the final results might be. On what other basis could He judge all men according to their works and be no respecter of persons? 3:6

The apostle then places before the mind of the Jew the illustration that completes in a unique way the answer to the third objection. He puts himself in the role of the Jew who has offered this objection and then says: "You believe what I have been telling you concerning the Messiahship of Jesus of Nazareth is a lie, do you not? Well, if the truth of God (which you claim to have) is made to abound, or to be more evident by my lie, why are you calling me

56. State in your own words the second objection.

57. What is the answer?

58. Give in your own words the third objection. How is it answered?

59. How would the third objection destroy the basis for judging the world?

60. Explain the illustration the apostle uses to complete the answer to the third objection.

a sinner? (My, what an application of their own principle!) "Indeed," says the apostle, "why not do the very thing some of you are accusing me of—do evil that good may come?" Why, the justice of condemning those who would so slander the apostle is self-evident. 3:7-8

In chapter two the need of the Jews was thoroughly dealt with; they were laid under the wrath of God and were thus shown to be without hope except it be in the gospel. In concluding his demonstration of the need of the Jew, Paul found it necessary to digress in order to answer the objections of chapter 3, verses 1-8. Now he returns to the subject and speaks of the pride of the Jews. 3:9a. Even though the Jews see themselves as lost along with the Gentiles, they somehow imagined that in spite of their sin and failure and because of the favors God has bestowed upon them (2:17-20) they still were a little bit better than the Gentiles. Paul places himself with them in voicing this egotistical question: "What then? are we better than they?" He then immediately rebels at the thought and denies it with the strong words, "No, in no wise." 3:9a

Rethinking in Outline Form

2. Needed by the Jews. 2:1—3:9a

a. Reasons why the gospel means of justification was needed by the Jew:

- (1) He possessed the law but did not practice it. Since man is to be judged by the law under which he lives, the Jew, like the Gentile, is tragically in need. 1-16
- (2) The Jew boasts of his high standing given him by his possession of the law, but all the while his practice shows him to be no better than the Gentile. 17-24
- (3) His effort to seek special consideration because of circumcision avails nothing, for the true meaning and purpose of circumcision shows it to be of value only to the one who keeps the law. Even the uncircumcised can be counted as circumcised through obedience to his law. 25-29
- (4) The three objections of the Jew to this position are completely answered by Paul. 3:1-9a

Text

3:9b-20. No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; 10 as it is written, There is none righteous, no, not one;

61. How is it that the Jew could consider himself somewhat better than the Gentile?

11 There is none that understandeth, There is none that seeketh after God;

12 They have all turned aside, they are together become unprofitable; there is none that doeth good, no, not so much as one;

13 Their throat is an open sepulchre; With their tongues they have used deceit; The poison of asps is under their lips.

14 Whose mouth is full of cursing and bitterness;

15 Their feet are swift to shed blood;

16 Destruction and misery are in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: 20 because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

REALIZING ROMANS, 3:9b-20

112. Where in the Roman epistle had Paul proven both Jews and Greeks guilty of sin?

113. In what sense is "there none righteous"?

114. The lack of understanding as in vs. 11a was limited to understanding on what subject?

115. There have been "seekers after God" in all ages and places. In what sense is vs. 11b true?

116. Note the responsibility of vs. 12a. What is it?

Paraphrase

3:9b-20. I acknowledge no such thing; for I have formerly proved both Jews and Gentiles to be all guilty of sin.

10 With respect to the Jewish common people, they have been wicked in all ages; as it is written, There is not a righteous man, no, not one.

11 In the same psalm, ver. 2, it is said, There is none that understandeth his duty; there is none that worshippeth God as he ought to do.

12 And in ver. 3 it is said, They are all gone out of the way of righteousness, they are employing themselves together in works which are utterly unprofitable to themselves and to society: there is none of them who does any good action; there is not so much as one.

13 Also it is said, Psal. v. 9. Their throat is an open sepulchre sending forth by their rotten speech an offensive stench; with their fair

speeches they deceive; their speech being deadly, the poison of asps is under their lips; Psal. cxi. 3.

14 On other occasions, giving way to their malicious dispositions, their mouth is full of cursing and bitter imprecations; Psal. x. 7.

15 Their works correspond to their words; for they make haste to commit murder, as Isaiah hath testified, chap. lix. 7.

16 They occasion destruction and misery to all who follow them.

17 But such practices as lead to the happiness of mankind, they neither have known nor desired to know.

18 All this wickedness they commit, because, as is said Psal. xxxvi. 1. There is no fear of God before their eyes; they fear not God's displeasure.

19 Now these things are said, not of the heathens, but of the Jews; for we know that whatever things the law saith, it saith to them who are under the law; that every Jew may remain silent, as condemned by the law; and that all the world, Jews as well as Gentiles, may be sensible [*aware*] that they are liable to punishment before God.

20 Wherefore, by works of law, whether natural or revealed, moral or ceremonial, there shall no man be justified meritoriously in God's sight, (Psal. cxliii. 2.); because law makes men sensible that they are sinners, without giving them any hope of pardon; consequently, instead of entitling them to life, it subjects them to punishment.

Summary

In point of guilt, then, are the Jews any better than the Gentiles? None at all. All are alike under the dominion of sin, and therefore are alike guilty. This is proved by the very scriptures which the Jews have. The law condemns all, and justifies none. Therefore, by law, no one may expect to be acquitted in the presence of God. Instead of being justified by law, men only learn from it that they are sinners.

Comment

Continuing the thought of verse nine, the apostle explains why the Jews were as needy as the Gentiles. He says, "We before laid to the charge both of Jews and Greeks that they are all under sin." At the time that he answers the question of the Jew, he lays down a proposition which sums up all he has previously said. The last portion of the ninth verse through the twentieth carries the conclusion of the whole matter. All that was needed in Paul's splendid argument was a substantiation from the Old Testament. This he gives, and shows in the use of the quotations from the Old Testament that they spoke

62. What is the purpose of verses 10-18?

not only of the sin and need of the Jew, but also spoke with equal force of the sin and need of the Gentile. 3:9b

- a. We find a description of the sinful state of both Jew and Gentile. 10-12
- b. Then the practice of sin is noted. 13-17
 - (1) The practice of sin in their speech is pointed out. Vs. 13-14
 - (2) Then sin through overt acts is discussed. Vs. 15-17
- c. Finally the cause of such ungodliness is found: "There is no fear of God before their eyes." 18

In explanation of the above quotations Paul states that it is a well-known fact that whatever judgments are pronounced in a law are directed against those persons in possession of the law. In this case the Jews were such persons. When violations of the law are pointed out, and the offenders are truly guilty, there is nothing they can say to defend themselves. This was exactly the circumstance in respect to the Jew. But in addition to this effect, there was another: the whole world is brought under the judgment of God. How can this be true? How can the whole world be brought under God's wrath by pointing out violations of the law of Moses? We can understand this: first, by realizing that the sins described are counted as sin because *God so designated them in His law*; second, that those Gentiles who practiced the same sins would likewise be guilty because they knew or had the opportunity to know what was right (as we have already shown). The clear statement in the law brought to the surface the truth that all subconsciously felt: the whole world was under the judgment of God. 3:19

"Because" is the first word of the twentieth verse, indicating that a reason is now to be given for what has just been said. Paul had just said that the whole world was under the judgment of God as a result of the giving of the law. He now says this is true "because by the works of the law shall no flesh be justified in his sight." This is the grand conclusion toward which the apostle has been leading from chapter one, verse eighteen. He stated that in the gospel was to be found a means whereby man could be declared just before God. The Jew imagined he did not need the gospel, for he felt that there could be found justification through the law. Paul pointed out that the law indeed formed a basis for judgment, but as to obtaining justification through the law, this was proven to be an impossibility. To

63. How do these verses apply with particular force to the Jews?
64. How was the whole world brought under the wrath of God?
65. What was the grand conclusion toward which Paul had been leading from 1:18?
66. How could one be "just" under the law?

be just through the law, absolute obedience would have been essential, and this no Jew (or Gentile) accomplished. Indeed, it has been shown that, using the law under which they lived as a basis for judgment, they could not even be constituted conscientious, much less, "just." The inspired writer points out that sin is brought to light by the law; hence, (because of sin made known) no one can be justified by the law. The giving of the law made known the fact that all men had been and were transgressing God's standard of righteousness. These transgressions made justification through the law impossible. Looking into our own lives and then into the law we see that we are practicing the very sins spoken against. This being true, is it not absurd to think that we are just through the law? 3:20

Rethinking in Outline Form

3. Needed by All—Both Jews and Gentiles. 3:9b-20
 - a. The need of both Jews and Greeks shown from the words of the Old Testament. 9b-18
 - (1) Their sinful state. 10-12
 - (2) The practice of sin. 13-17
 - (a) The practice of sin through words. 13-14
 - (b) The practice of sin through actions. 15-17
 - b. All the world has sinned. Not even the Jew can claim exemption from the consequences of his sin, for when the law of Moses denounces those consequences, it speaks especially to the people to whom it was given. The law was so designed that the Jew, too, might have his mouth stopped from all excuse, and that all mankind might be held accountable to God. vs. 19
 - c. This is the conclusion of the whole argument. By works of law (i.e., by an attempted fulfillment of law) no mortal may hope to be declared righteous in God's sight, for the only effect of law is to open men's eyes to their own sinfulness, not to enable them to do better. That method, the method of works, has failed. A new method must be found. vs. 20 (Sandy, p. 76)

Text

3:21-26. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; 23 for all have sinned, and fall short of the glory of God; 24 being justified freely

67. What is the twofold task involved in establishing truth? How does this fit into justification by faith?

68. What twofold relationship does the "righteousness" have?

by his grace through the redemption that is in Christ Jesus: 25 whom God set forth to be a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, I say, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus.

REALIZING ROMANS, 3:21-26

117. Should we stumble over the word "believe" in vs. 22? Be careful—we can stumble over it through overemphasis as well as underemphasis. What is the safe course?
118. Show the two ways in which "there is no distinction."
119. What is "the glory of God" as in vs. 23?
120. We are justified "by" and "through" something. Explain.
121. Redemption is a wonderful word—it suggests a kidnapping. In what way is this true?
122. Use a Bible dictionary if necessary to look up the word "propitiation." This has an Old Testament background—what is it?
123. How does the death of Christ show the righteousness of God?
124. God's righteousness was shown on the cross because of "sins done afore time." In what way?
125. Show how the following qualities of God were manifested on Calvary: mercy, justice, love, wisdom.

Paraphrase

3:21-26. But now, under the gospel, a righteousness appointed by God as the means of the justification of sinners, without perfect obedience to law of any kind, is made known: And it is no new method of justification, being taught both by the law and the prophets;

22 Even the righteousness which God hath appointed to be through faith of Jesus Christ, (the faith which Jesus Christ hath enjoined), graciously counted unto all, and rewarded upon all who believe: for there is no distinction between Jew and Gentile in the method of justification;

23 Because all have sinned, and come short of praise from God: so that being all involved in guilt and misery, the same remedy must be applied to all:

24 Being justified by faith, not meritoriously, but of free gift, by a great exercise of God's grace, through the redemption which is procured for them by Christ Jesus:

25 Whom God hath set forth a propitiatory, from which he will dispense pardon to sinners, through faith in his blood, for a proof

of his own righteousness in not instantly punishing the sins which were before the coming of Christ committed through God's forbearing to punish Adam with immediate death, in the view of the obedience of Christ.

26 For a proof also of his righteousness in not punishing sins committed in the present time, and henceforward, in order that, at the judgment, he may appear just, when acquitting him who is a performer of the faith enjoined by Jesus: and that whether he be a Jew or a Gentile.

Summary

But although justification by law is impossible, still God has revealed another way of justifying men, a way, too, that is attested both by the law and the prophets. He has revealed a plan of justifying people by means of their belief in Jesus Christ, revealed it to all, both Jews and Gentiles. This justification takes its rise in God's favor; it is procured by a ransom which has been accomplished by Christ. Christ effected this ransom by his blood, and we attain the benefit of it by believing in him and obeying him. This ransom enables God to be just while forgiving the sinner, provided he is a believer in his Son.

Comment

"But now apart from the law a righteousness of God hath been manifested . . ." This righteousness of God is twofold: relating to the fact that God is righteous, and that man is to be made righteous, or just. The procedure of declaring man just is "apart from the law," and yet the law and prophets both spoke of it through type and prophecy. 21. This righteousness is that which comes through faith in Jesus Christ. It is given unto all that exercise this belief, "for there is no distinction." There is no distinction as to who can thus receive this righteousness; neither is there a distinction as to who needs this righteousness, "for *all* have sinned," and thus fall short of the glory of God. 22-23. This justification "takes rise in the favor of God." It is bestowed freely on all because of the redemption price paid by Jesus Christ. 24. Jesus Christ was set forth by God to be a covering for our sins, through faith in his blood. This covering for sins is the answer to the problem of those in the Old Testament who had no provision for the washing away of sins. The sins done aforetime in the days of the old covenant were passed over with the thought that one day the provision for their covering would be

69. In what two respects is there "no distinction"?

70. What is the meaning of the word "propitiation"?

71. What do "the sins done aforetime" have to do with the death of Christ?

found in the blood of Christ. 25. Behold now the wonderful righteousness of God at this present season. Through the substitutionary death of His Son, the justice of God in respect to punishment for sin and the mercy of God in respect to forgiving sin find a wondrous agreement and satisfaction. The wisdom of God searched the love of God for a way to reconcile the justice of God with the mercy of God and the result was the sending of his own son to die in the stead of man. 26.

Text

3:27-31. Where then is the glorifying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 We reckon therefore that a man is justified by faith apart from the works of the law. 29 Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

31 Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

REALIZING ROMANS, 3:27-31

126. Who would be tempted to glory? Why?
127. How does faith exclude pride?
128. In what sense can we refer to faith, or the exercise of it, as "a law of faith"?
129. If a man did not try to keep the law—whatever it might be—could he be justified by faith? If not, how could he be justified "apart from the works of the law"?
130. Why ask the question of 29a?
131. Every Jew would admit God was God to Gentiles as well as Jews. Why?
132. Is there any difference in "by faith" and "through faith" of vs. 30?
133. In what sense is the law established through faith?

Paraphrase

3:27-31. Since all are justified by the free gift of God, Where is boasting? It is excluded. By what law? Of works? Do the laws which require perfect obedience exclude it? No. But it is excluded by the law which makes faith the means of our justification.

72. What two qualities in the nature of God are reconciled in the death of Christ?

28 We conclude then, that by faith Jew and Gentile is justified without works of law; without perfect obedience to any law, as the meritorious cause of their justification.

29 To show that God will justify the Gentiles by faith, equally with the Jews, let me ask, Is he the maker and judge of the Jews only? and not of the Gentiles also? Most assuredly of the Gentiles also.

30 Seeing there is one God of Jews and Gentiles, and they are all equally related to him, he will in his treatment of them follow one rule—He will justify the Jews to whom he has given his oracles, by their faith in these oracles, and the Gentiles through the law of faith mentioned in ver. 27.

31 Do we then make law of every kind useless, by teaching the justification of the Gentiles, through the law of faith? By no means, for by this doctrine we establish law, as necessary in many respects.

Summary

The justification of God is by belief, and not by deeds of law. It is a matter of favor, then, and not of merit. Consequently, no man can boast that he has deserved it or merited it. This justification is for Gentiles as well as for Jews. God is the God of both, and is ready to bless both, to bless them in the same way, and on the same conditions.

Comment

With this glorious picture before us where is the opportunity for pride and glory on the part of man? There is none; it is excluded. That it is excluded is evident, but how? What law did this? What works brought it about? Neither the law of the Jew nor of the Gentile has shut out this boasting, since through the law and obedience to it there would be reason to boast. The law that has thus effected such a state is the law of faith or "the gospel." Only through the gospel is man's boasting excluded, all glory going to God. 27.

We concluded then that man is justified by faith apart from the works of the law. If this is true then there must be some hope for the Gentiles. Then, rather ironically, Paul poses the question, "Or is God just the God of the Jews and not the God of the Gentiles?" Then he answers his own question by saying, "Yes, he is the God of the Gentiles; what other God would they have? There are not two Gods, one for the Gentiles and one for the Jews." There is one God and all have sinned against him; thus all stand equal before him

73. How is man's pride excluded by the gospel?

in need. Therefore, He will justify both the circumcised and the uncircumcised through faith. 3:28-30

Finally, since the gospel has been pointed out so clearly to be the only way of justification, what has happened to the law? Is it now of no use? No, God forbid. Shall we, simply because the law has been proven valueless in securing justification, believe that it does not serve some other good purpose? "No, not at all," says Paul. "I preach and teach the real value of the law which is to point out right and wrong; thus I establish the law's true purpose." Moses E. Lard has said, "Law may be wholly useless for one purpose and yet indispensable for others." 3:31.

Rethinking in Outline Form

III. Proposition Expounded. 3:21-5:21

1. Justification by the Gospel Only. 3:21-31

a. A description of this justification. vs. 21

- (1) It is apart from the law.
- (2) It is of God.
- (3) It is manifested or now present.
- (4) It was spoken of in the law (by types) and in the prophets (by prophecies).

b. It is obtainable by all who believe, and needed by all, for all have sinned. vs. 22-23

c. It is made possible by the propitiatory sacrifice of Christ. 24-25a

d. This sacrifice explains why God was so lenient with the "sins done aforetime." 25b

e. In the death of Christ we can see the basis for both justice and forgiveness. 26

f. The following conclusions may be drawn from the fact that justification is found only in the gospel. 27-31

- (1) Boasting is excluded. 27
- (2) This justification is entirely apart from the works of the law. 28
- (3) The Jew and the Gentile are on the same footing, for there is but one God, and faith is the only means of acceptance with him. 29-30 (Sandy, p. 94)
- (4) To the objection that the law is made of no effect, we can say that the very purpose, or "work of the law," is established by the preaching of the gospel. 31

Text

4:1-8. What then shall we say that Abraham, our forefather, hath found according to the flesh? 2 For if Abraham was justified by works, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, 7 saying,

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

8 Blessed is the man to whom the Lord will not reckon sin.

REALIZING ROMANS, 4:1-8

134. Why does Paul introduce Abraham?
135. "According to the flesh" in vs. 1 means what to you?
136. I thought James said Abraham was justified by works (Jas. 2:21-24). Here Paul says he was not. Reconcile the difference.
137. Both James and Paul refer to the Old Testament statement, "And Abraham believed God, and it was reckoned unto him for righteousness." What did he believe—i.e., about or from God? Give the circumstance of this statement.
138. How could a man be righteous if he did not keep the law of God?
139. What argument in favor of justification "by faith" is advanced in vs. 4?
140. In what sense are we to understand the phrase "worketh not" in vs. 5a?
141. Why call David in to testify on this subject?
142. Tell the meaning of the word "blessed" as in 7a. How would David be especially acquainted with such blessedness?

Paraphrase

4:1-8. Ye Jews think ritual services meritorious, because they are performed purely from piety. But what do we say Abraham our father obtained by works pertaining to the flesh? That he obtained justification meritoriously? No.

74. If man is justified by faith and not by law, to what conclusion does this lead us?
75. How does the gospel establish the law?